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THE A.M.E. ZION QUARTERLY REVIEW



PRICE MEMORIAL BUILDING, LIVINGSTONE COLLEGE

The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor
P. O. Box 146, Bedford, Pa.

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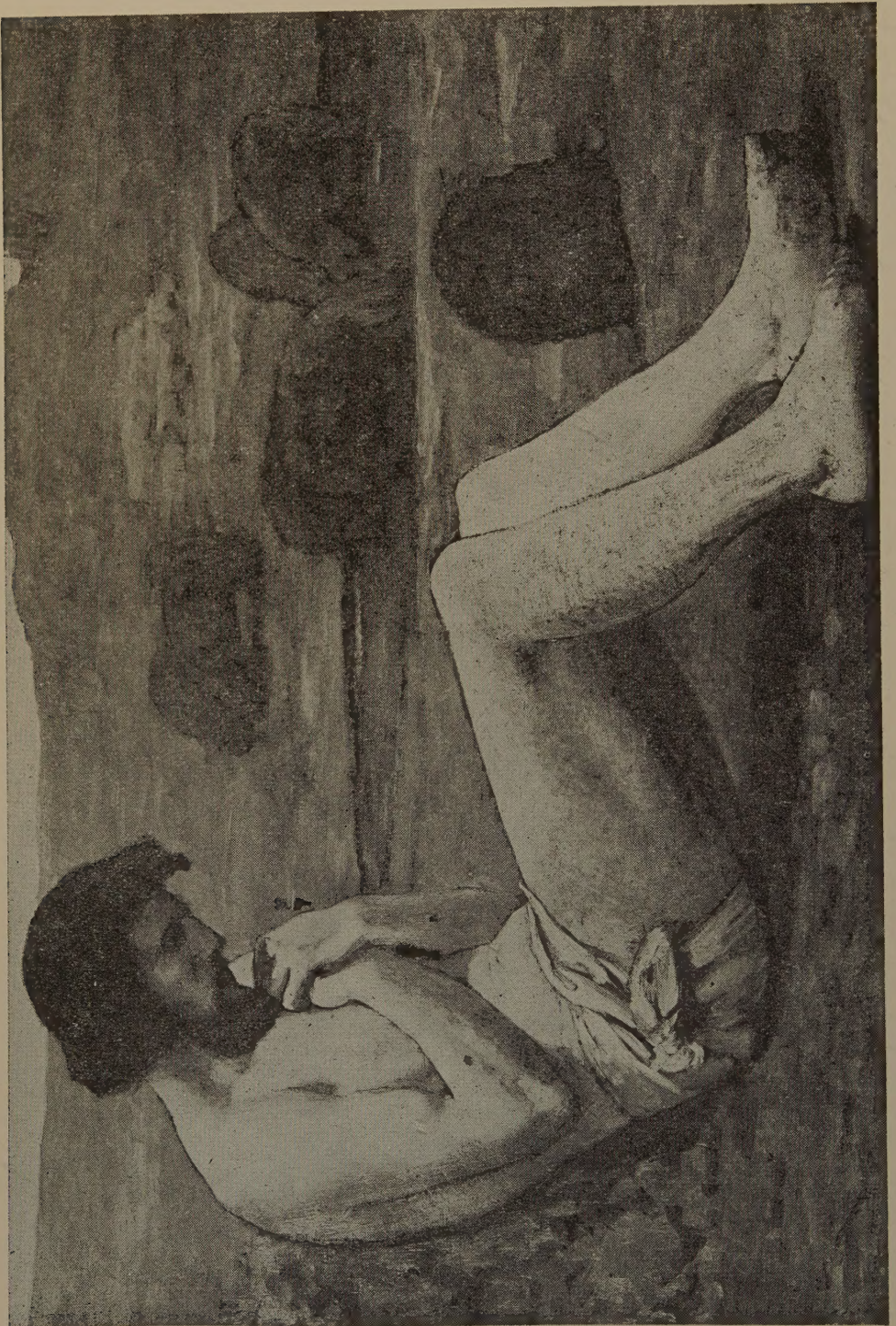
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A. M. E. Zion Quarterly Review



THE PRODIGAL SON

Puvis de Chavannes. French. 1824-1898

Original: National Gallery, Washington, D. C.

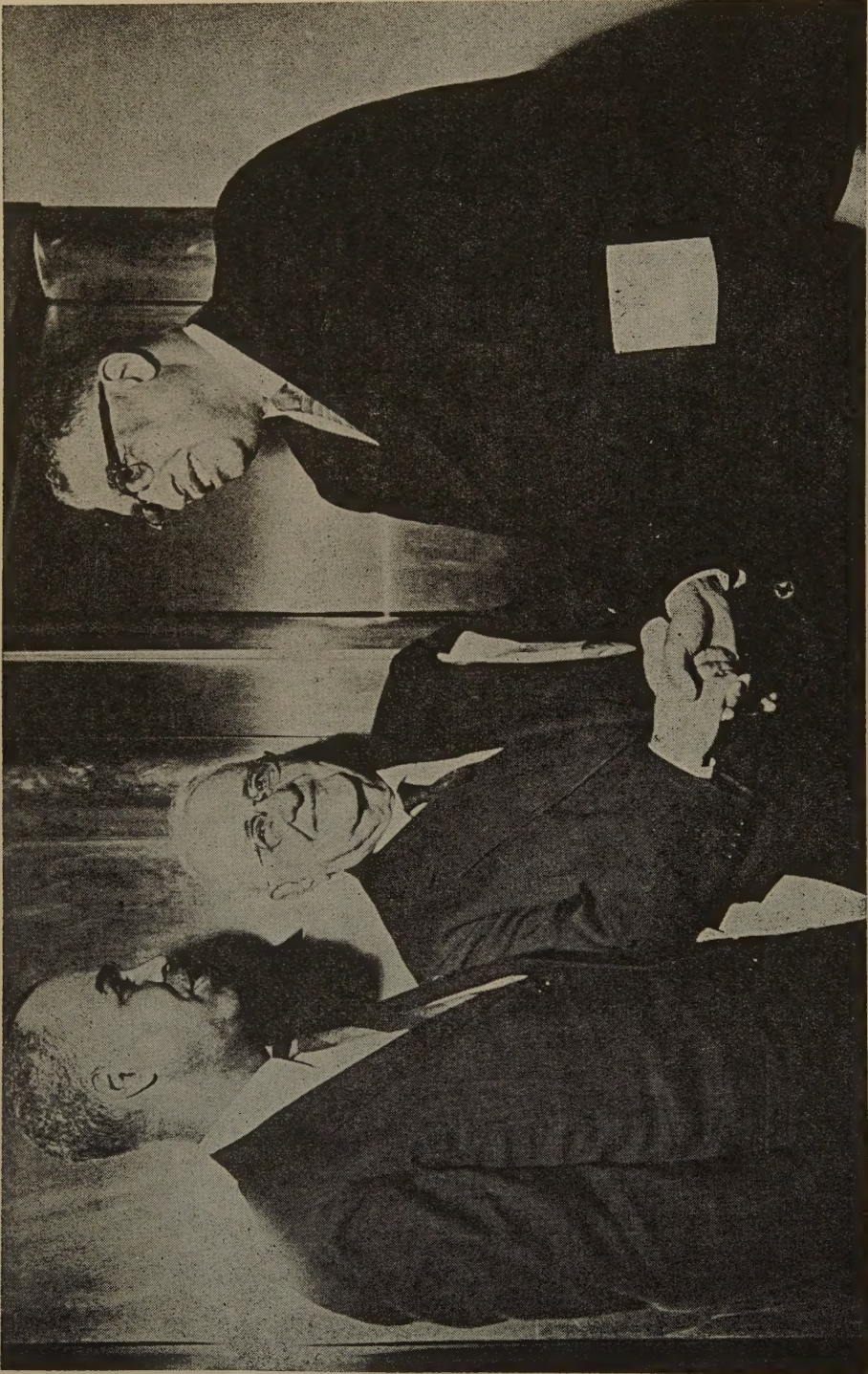
by Florence Turverey Reeves

This is a picture of utter barrenness. The unproductive land yields nothing and while the pigs appear to be busy there is nothing for them to eat. The artist thus creates the atmosphere of a famine over the land.

The Prodigal has now come to dire want. He has no clothes left but his loin cloth. Amidst all this want and barrenness, one is a little surprised at his well nourished body.

But only the thoughts of the Prodigal are important here. The pigs are absorbed with themselves, and he with his inner plight. He is so lost in reflection that he is not conscious of his bleak surroundings. His own fatal choices and his present desolation are weaving in his imagination to bring him to a decision. The artist has depicted the moment or so before he came to himself. He has not yet come to himself but is brooding over what his decision is to be. All the seriousness, the weight and the significance of his decision are magnificently illustrated in his total posture and particularly at the angle at which he holds his head — it is not dropped, it is not upright — it is at the angle of most serious contemplation before decision is reached.

If there is one parable in the New Testament in which choice and decision are the point on which the whole story depends—it is the Parable of the Prodigal Son and that is what the artist has caught so superbly, and as though by a master stroke, he has put it all in his head and face. All the rest of the picture is for atmosphere and background for that face.



NEW NAACP BOARD CHAIRMAN Bishop Stephen Gill Spottswood of the AME ZION CHURCH (right) is congratulated by NAACP President Arthur B. Spingarn as Roy Wilkins (left), executive secretary, looks on. Bishop Spottswood succeeds Dr. Robert C. Weaver who is now Administrator of the Federal Housing and Home Finance Agency.

BISHOP S. G. SPOTTSWOOD IS NEW NAACP CHAIRMAN

NEW YORK, April 15—Bishop Stephen Gill Spottswood of the A. M. E. Zion Church, was elected chairman of the NAACP's Board of Directors at the Board's regular meeting here April 10.

The unanimous choice of Bishop Spottswood was to fill the unexpired term (beginning January 1961) of Dr. Robert C. Weaver, who resigned following his confirmation as Administrator of the Federal Housing and Home Finance Agency.

Bishop Spottswood, who resides in Washington, D. C., is the 58th bishop in the 164 year-old A. M. E. Zion Church. He was elected in 1952 after serving 34 years in the pastorate.

His membership in the NAACP dates back to 1919. He served on the executive committees of a number of NAACP branches in the cities where he pastored, including the Washington, D. C., branch from 1947 to 1952. He has been an NAACP national Board member since 1955.

Bishop Spottswood was educated at Albright College, Reading, Pa., Gordon College of Theology, Boston, Mass., and the Yale Divinity School.

The new NAACP Board chairman has a long history of social service, having served with the YMCA, the Urban League and various settlement houses.

Since 1941 he has been a member of the General Commission on Chaplains and Armed Services Personnel.

Bishop Spottswood has been a member of the National Council of Churches since its formation and is also a member of the World Methodist Conference.

In 1919 Bishop Spottswood was married to Viola Estelle Booker who died in 1953. He has five children and 13 grandchildren.

THE LAYMAN AND HIS CHURCH

Address by Dr. Charles A. Sayre

Pastor of

The First Methodist Church of Asbury Park, N. J.

Laymen's Hour, May 18, 1961

Dr. Robinson, Bishop Shaw, Bishop Smith, Dr. Goodwin and Brethren and Fathers in the Faith:

I deem it a deep privilege to address the session of your Annual Conference, held in the city named for our Father in the Faith, Francis Asbury.

A measure of the work to be done is seen in the fact that I speak to you out of a branch of Methodism which is organizationally distinct from your own but which is one with yours in spirit.

The Methodism which we share must be seen as having derived its historic strength from the laymen of the church. The lay preachers of John Wesley were the great evangelists of the eighteenth century and the strength of our church has been drawn across the years from the lay leaders of the class meetings. American Methodism numbered more than 50,000 members before the first college trained minister appeared. The hope of revival today similarly rests in our laymen and the assumption by them of greater responsibility, not for the business but for the spiritual aspects of the Kingdom. The historic task of the laymen can be captured in just three words—witness, work and worship.

I. The great priority of the Kingdom must be reserved for the place of Witness. One must be a Christian before he can serve his Lord. I do not believe that a person can be a Christian without having a deep inner experience of repentance and salvation. No one finds the promises of God dear until, out of an experience of collapse and personal weakness, he has learned to lean on those promises and thus is found the reality of the grace of the Lord Jesus Christ. Once he knows that grace, he thereafter will know that all things work together for good for them that love God. Only the man who knows this can rise above the bitterness, the cynicism and the brutality of the world about us and instead see everywhere the goodness of the Lord. The man with this experience will be a witness

wherever he goes. People will know him, not so much by what he says or by what he does but by the mood he conveys, the impression of what he is. The test of our witness is what other people hear with their inner ear when we are with them.

II. Work. In I John 1, the King James translators have used a wonderful phrasing, "Doing the Truth". Truth for the Christian is not found in superior knowledge. The Pilates of the world ask endlessly, "What is the truth"? Christ has no direct answer, for the truth is a quality in the heart expressed in acting. One who lives in Christian love does truth by second nature.

John Calvin loved the word "vocation" coming from the Latin word meaning "to call". Christian vocation means that God calls us to do what we do. If we are a housewife, we are called to be a housewife. If we are a baker, we are called to be a baker. Every act we do, we do for the glory of God. Brother Lawrence, the mystic, used to speak of frying pancakes to the glory of God, and there has never been a better description of Christian work.

III. Worship. Kierkegaard was fond of saying that we have a wrong notion of worship. We think of going to church as going into a theater. We sit in an audience and watch the preacher and think of him as an actor. We go to church or not, depending on whether or not we like the preacher-actor. We feel that we have the right to give or withhold approval as a member of the audience.

But, in truth there is only one audience in worship and that is God, and the worshipers themselves are the actors. What goes on in their hearts is the central action and it is God who watches and either approves or disapproves. The minister is nothing more than a prompter in the wings of the stage who whispers promptings to guide the worshipping heart.

There is a tremendous need for a growing sense of the vitality of the layman, his witness, his work and his worship. The strengths of these things are at the foundation of our church tradition and they alone can provide the power to send the Kingdom of God forward into this new age.

THE KINGDOM OF HEAVEN

by Harriet Francis

The Kindgom of Heaven is a kingdom; it is not a democracy. Its laws are not made by its citizens nor by their chosen representatives. The task of Sunday School teachers, or deacons, or of pastors is to study the law of the Kingdom and to teach it to others. In no case may they omit any part nor may they add to the law.

The Kingdom of Heaven is a monarchy but entrance to it is voluntary. There are definite and strict laws for naturalization and these are in writing. Complete loyalty is required. It is clearly stated, "Ye cannot serve two masters."

There are two commandments upon which depend all the rest of the laws: "Thou shalt love the Lord thy God (the King) with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself." Correct and careful outward acts will not be considered as observance of the first command for the King desires complete devotion to himself and to his purposes. This is easily understood when it is known that the very nature of the King is love. It is true that he knows and cares for each individual person in his Kingdom and that he wishes to supply the needs of all according to his unlimited riches.

The second command is inseparable from the first. When the King, who is not only the lawgiver but also the judge and the executive, gives his final verdict upon the behaviour of a person it is based upon this opinion: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Hidden resentments, prejudices, failure to do kindly acts are judged as directed against the King. "And this commandment have we from him, that he who loveth God, love his brother also."

This is the Kingdom of Heaven in its eternal beauty of righteousness, joy and peace. The good news is that it is "at hand."

UNITED NEGRO COLLEGE FUND — KICKOFF MEETING

Chicago, Illinois, April 7, 1961

by Dr. Samuel E. Duncan

President of Livingstone College

Believe me when I say that my interest in the task at hand is exceeded only by your hospitality; and that my anticipation of success in the venture is based on your past performance. I come well acquainted with the great work you have done through the years in the interest of U. N. C. F. From newspapers and magazines, from reports and platforms, the story has gone to America and I am glad to have received it. So, tonight I join hands with you in a great enterprise searching for ways in which I may be useful in the present campaign.

The story of U.N.C.F. will never grow old, for you who contribute to its purposes and concomitant activities in the interest of 24,000 students who enter the gates annually of its constituent colleges, make the story a continuous and an exciting one. Some 200 come from the Chicago area. When this first educational community chest was born in the mind of Dr. F. D. Patterson and became a reality in 1944, its potential must have been sensed and its present results envisioned. Time has not only proved its worth, but its dependence upon a strong Director, W. J. Trent, Jr., a dedicated office staff and the thousands of volunteer workers who constitute its foundation. Since its organization, educational chests have sprung up all over America because of its proven success. Last year, more than 2 million dollars was raised and this year's goal has been set at 2¼ millions which will provide approximately 10% of the colleges' educational budgets. But the success of the United Negro College Fund cannot be told in dollars, but rather in the invaluable services being rendered to those thousands preparing today to serve *today* and tomorrow.

Faculties are being strengthened since the regional accrediting agencies standards know no more color line. In this regard, not only does U. N. C. F. funds enable the colleges to improve their faculties by attracting qualified individuals, but make possible modest increases to hold them. To further undergird the program, grants are offered in cooperation with the institution which enable teachers

within a year or so of their doctors degree to take a leave of absence and complete the work for the same. Such provisions are made without regard to race or color, and all of the Colleges' charters provide for the admission of students on the same basis.

For several years now, the Fund has been sponsoring the Co-operative Intercollegiate Examinations that screen applicants for scholarship and admission to the 32 Colleges. It is the consensus that students have been stimulated, the admission standards of our Colleges raised, and gifted students discovered.

Scholarship aid for the better students constitutes an absolute necessity. Statistics reveal that the annual income of the average Negro family in the South is approximately one-half of the average White family's. Herein lies the reason for tuition, board, room and fees at U. N. C. F. Colleges remaining at a little more than one-half the cost of such in all American Colleges. Here also is the reason that the church constituencies involved contribute largely to their institutions to help them overcome the deficit. Add to this picture the fact that while 40 per cent of the White high school graduates in America continue their formal education, only 5 per cent of the Negro graduates do so, and the problem increases in its immensity. In view of the economic plight of Negroes in the South, their years of exposure in segregated school systems, and lack of contact with much of that which constitutes the ordinary culture of America, the task of the U. N. C. F. Colleges is one of continually improving their services to their students, the local communities and to the world at large. As this proceeds at a rapid pace, concomitant with a decrease in the differential of educational achievement between groups in our culture, may we remember the conditions under which such prevails. (And may there be a diminution of the reference to the educational differential between American students and Russian students, students of the North and those of the South, students of rich parents and those of poor parents, urban students and rural students, White students and Negro students, that is if we are to improve the over-all situation).

Increasingly, higher levels of achievement must be attained by all students, which is in keeping with our professed philosophy of meeting individual differences. While the predominantly Negro institutions of higher learning move further toward this goal and national norms with desegregation, present norms of the race must not

be overlooked lest the institutions become so selective as to defeat their purpose by the exclusion of those with great potential who are in the majority.

(In recent years, we have drifted toward the European system of education with its emphasis upon the gifted while Russia has educated the masses. Recently, the common people of Europe, spurred on by labor and other forces, have demanded an opportunity for their children to move further up the educational ladder with less attention to the 11 plus system, in order that they might enter more of the vocations of life. Who knows but that the demand of Europeans for the modification of the educational system for the masses and our increasing attention to the gifted may not meet in the mid-Atlantic?) There may be a parallel here with respect to the educational differential between the two dominant groups in America. We know the task that confronts us. It cannot be solved by a buried face in the sands, but by the recognition of reality. To overcome such the Colleges are improving their faculties, erecting buildings, furnishing libraries and providing other essentials in an atmosphere conducive to learning. Beyond all this, they have on their faculties men and women dedicated to the task at hand and who are making the supreme sacrifice as they seek the broadening of opportunities for the graduates of these predominantly Negro Colleges in a new day.

In a recent appeal, Mrs. Roosevelt pointed out the fact that "Many graduates of these (U. N. C. F.) Colleges are working with American educational and scientific programs in the new nations of Asia and Africa. They are among America's finest ambassadors." Jackie Gleason, Nat King Cole, Kim Hunter, Lena Horne, Milton Cross, Bruce Barton, and other celebrities have promoted the U. N. C. F. this year or are preparing to do so.

The United Negro College Fund is dependent upon all this and more. Because of the support received from corporations, alumni and friends, the contribution of the Fund enabled several institutions last year to add courses in engineering, several foreign languages including Russian, Business Administration and others. Liberal Arts programs, Vocational programs, Special Services programs for students and College-Community relations have been strengthened by support from the Fund. Consultants for the improvement of these and other areas have been provided and noted speakers, scholars and

artists have been promoted for the upgrading of education in the related institutions. The effects have not been confined to our country.

The influence of the U. N. C. F. Colleges has reached far beyond the geographical boundaries of America as previously indicated, by virtue of their past educational offerings to students of various lands. This invaluable contribution assumes tremendous proportions in a day when the "birthrate" of African nations looms exceedingly high among the distinct masses seeking freedom and independence on other continents. Most recent, indeed, have been the noble efforts of the government and outstanding universities and colleges of America to attack the problem of helping to educate Africans. *But for approximately three-quarters of a century, several of the U. N. C. F. Colleges have sensed the need and have been consciously doing something about it.* The fact that some 2,000 Africans have been educated in these colleges during the past fifteen years attests to their contribution to the great cause.

You have heard the story from the lips of individuals of different races and colors that the names of Nkruma, Booker T. Washington and James Kwegyr Aggrey are "Magic" in various parts of Africa. Nkruma matriculated at Lincoln University, and his autobiography states that Aggrey influenced his strivings for freedom and independence more than any other individual. Aggrey is considered by many as the founder of the educational system of Ghana. He was educated at Livingstone College, where he also served as a professor. The name of Washington is highly respected for his philosophy of industrial education.

Many U. N. C. F. Colleges have for years believed that more countries than Ethiopia would some day stretch forth their hands to God and would be free indeed. As a continuation of this contribution of many years, the colleges have stepped up their programs, and under the leadership of the U. N. C. F. are preparing to accept a larger number of African students for matriculation and defray a part of their expenses in the future years.

In conclusion, it seems scarcely necessary to describe the cause for which you, the volunteers, and friends work in the present campaign:

1. We work with approximately 25,000 students, about 75 per cent of whom help pay their way by working at campus jobs,

but who will contribute approximately \$45,000.00 to the present campaign.

2. We work with students and faculties of colleges that are not affiliated with the Fund but feel the need of independent colleges in this day.
3. We work with those who are fighting the battles of democracy by sit-ins and other means, and who yet have victories to win to assure respect for the dignity and worth of all people, and to increase the prestige of America at home and abroad.
4. We work with church-related groups that are growing in their appreciation of higher education and increasing their support of related colleges.
5. We work with philanthropy, foundations, corporations and thousands of alumni and friends here and all over America who sense the impending crisis of an exploding population and the need for all of our institutions, and additional ones, to meet the challenge.
6. We work with those individuals who never attended one of the U. N. C. F. Colleges, but whose unselfish and altruistic spirits and love for the cause of education enables them to join hands with the others engaged in the great enterprise.
7. We work with those whose educational qualifications, initiative and confidence would enable them to go north, east or west, but who have chosen to remain in the South to help to fight the battles of their brothers and keep the faith with those who in the yesteryears taught that a better day was coming bye and bye.

For these purposes and with all who shall be responsible for their realization, we launch our campaign.

“For destiny has made us brothers
None goes his way alone.
All that we send into the lives of others
Comes back into our own.”

NIGERIA ANNUAL CONFERENCE OF THE
A. M. E. ZION CHURCH

I. E. Nyong, Reporter

Chairman of Oron Urban County Council

The 29th Session of the A. M. E. Zion Church Conference opened at Diamond Hill Calabar A. M. E. Zion Church. Bishop William A. Hilliard of the Twelfth Episcopal District of the A. M. E. Zion Church presided, assisted by Rev. E. E. Ekpe, bishop's deputy and general manager of schools, the four Presiding Elders, Rev. E. E. Eneobong, Rev. C. C. Amachree, Rev. D. U. Udofa and Rev. Y. E. O. Etta. The Supervisor of W. H. & F. M. Society, Mrs. Edra M. Hilliard presided over the special women's night function, assisted by Mrs. G. B. Ekpe and other four District Presidents of the W. H. & F. M. Society.

Morning session commenced with devotional exercises conducted by Host Presiding Elder Rev. Y. E. O. Etta. Rev. C. C. Amachree, the Presiding Elder of the Northern District, preached an inspiring conference sermon selecting his text from Psalm 51-10 "create in me a clean heart O God and renew a right spirit within me." The Holy Communion was administered by his lordship, assisted by the Presiding Elders.

The officers elected to serve during the conference session were as follows: E. A. Okon, the Conference Director of Christian Education, Secretary, assisted by Mrs. A. N. Darley, a school mistress; J. O. Edem, a preacher in Ndiya circuit, Treasurer; Rev. M. H. Harry, the Elder in Aba circuit, statistician; I. E. Nyong, the Chairman of Oron Urban County Council, reporter; E. E. A. Ema and E. J. Ekpo, preachers of Central District, marshals; while E. J. Udo, schoolmaster, and A. O. Kano, the pastor of Ogwa circuit, Efik and Ido interpreters; I. E. O. Essien, a schoolmaster, timist.

Bishop W. A. Hilliard gave a brief account of the last General Conference in America and referred to the plan of the General Conference to set up a Judiciary Committee. After a brief discussion on this votes were taken to know those for and against; (83) voted for it and (1) was against.

The Bishop's episcopal address embraced the new Episcopal District consisting of East Ghana and Nigeria, importance of Christian

education, stewardship of giving as enjoined by God in Malachi 3:8-10, dedication of oneself to the service of God, concluding by invoking God to give the conference the right type of leaders for God's work.

It was resolved that the address be printed and circulated to all Zion churches and schools. A message of goodwill was sent to the Governor and Premier of the Eastern Nigeria for peace and stable government.

The program for Education Night was specially prepared by the Committee on Public Worship. Bro. E. A. Okon spoke at length on the importance of Christian Education. Bro. I. E. Nyong spoke about the need for Adult Education, while Bro. O. A. Eyo spoke on Technical Education. The principal of the A. M. E. Zion College at Ndon Ebom in the person of Mr. D. E. Udo, an American graduate from Michigan University in U. S. A., read the college report. This inspired the congregation to sing "We are marching to Zion."

His report revealed among other things that the A. M. E. Zion College is the best in staffing in the whole of the Eastern Nigeria with tutors holding special diplomas in the subjects they teach. He however appealed for money to put up more modern buildings in order to meet the requirements of Education Department.

The women's night will ever be remembered in the history of Zion Methodism in Nigeria as Mrs. Edra M. Hilliard won the love and admiration of the womenfolks by introducing new plans to help the Nigerian women. Mrs. Hilliard, the Supervisor of W. H. & F. M. Society, urged the women to try and march on equally with men in order to raise the standard of Christian life in Africa in general and West Africa in particular. Reports from District presidents showed marked improvement.

It was indeed a record breaking when an amount of (£30.3.5½) thirty pounds, three shillings and five pence, half penny was raised during the Banner contest. Such an amount has never been raised in the past. The Central District under Rev. D. U. Udofa, the Presiding Elder, won the banner. The banner was presented amidst applause to the Central District by the Supervisor. His lordship Bishop W. A. Hilliard was favorably impressed by the way and manner the function was conducted. His lordship told the women to work harder for the Supervisor will help them to solve most of their problems.

The devotional exercises in the official Sunday were conducted by Rev. Y. E. C. Etta, the host Presiding Elder. The choir of the A. M. E.

Zion Church, Diamond Hill Calabar, with attractive robes, thrilled the congregation with special selected hymns. A soul stirring sermon was preached by his lordship W. A. Hilliard. The text of the sermon was selected from Hebrew 11:6. "But without faith it is impossible to please God"— "To know God" and "To know about God."

The reports of the various committees were read and adopted. After going through the disciplinary questions his lordship gave appointment papers to the Presiding Elders, Elders, Pastors and other workers. The Bishop then prayed for a more successful work in the ensuing year. The next Annual Conference will meet at Ikot Mbon Ikono in the Northern District on the 9th of January, 1962. It was resolved that the resolution of the Conference be published in the A. M. E. Zion Missionary Seer and other connectional papers.

THE CHURCH'S RESPONSIBILITY FOR FREEDOM is the theme of the forthcoming General Convention on Christian Education which will meet at Livingstone College, Salisbury, North Carolina, August 5-10, 1962. It is to be hoped that plans are already formulated in most of the Spring conferences for participation and that plans will be finalized in ALL THE FALL CONFERENCES as they are held in the next two or three months.

Meanwhile from one end of the nation to the other elimination contests for the Youtharama will be getting underway immediately after the beginning of the year. The Planning Committee hopes that there will be no need for eliminations at Livingstone, now that the general formula for these contests is known.

Within a few days a listing of courses for your consideration will be mailed. We hope that many of the 700 individuals who usually take these courses will state their preferences and return the completed forms as early as possible.

SEE YOU AT LIVINGSTONE next year.

REPORT OF THE COMMITTEE ON RESOLUTION IN THE
29TH SESSION OF NIGERIA ANNUAL CONFERENCE
OF THE A. M. E. ZION CHURCH

The Bishop,

We, your Committee on resolutions beg to report as follows:

1. Whereas the 29th Session of Nigeria Annual Conference in the Twelfth Episcopal District of the African Methodist Episcopal Zion Church sitting at Diamond Hill Calabar this 18th day of January, 1961, very sincerely thank the Board of Bishops for the assignment of Bishop William A. Hilliard, B.A., D.D., to the work in East Ghana and Nigeria Conferences and Mrs. Edra M. Hilliard, the Supervisor of the W. H. & F. M. Society,
2. And whereas Bishop William A. Hilliard has presided over the Conference with dignity, tact and experience worthy of the office of a Bishop,
3. And whereas Mrs. Edra M. Hilliard presided over the Chair as supervisor of W. H. & F. M. Society with a wealth of experience during the function in the special women's night which inspired new spirit of work in women's work in Nigeria,
4. And whereas Rev. E. E. Ekpe, the General Manager of schools and Bishop's Deputy, has done his best in the management of schools and supervision of work as Bishop's Deputy,
5. And whereas some important decisions of the 28th Session of Nigeria Annual Conference, such as the meeting of the Central Education Board has not been carried out and as a result various complaints about schools have arisen and dissatisfaction felt by members appointed to this Board,
6. And whereas the Conference considers it improper for 'Power of Attorney' to be invested in the hand of an individual instead of conferring upon the Board of Trustees of the Mission,
7. And whereas the lack of deeds or leases of lands given A. M. E. Zion Mission for God's work in Nigeria has created untold hardships and caused many cessations of our churches to other denominations and does not place the A. M. E. Zion

squarely as an established recognized Voluntary Agency in Eastern Nigeria,

8. And whereas this Conference considers that it will enhance rapid progress economically, socially, ecclesiastically, educationally and otherwise if Nigeria with 36 million people were created a distinct district with her sole resident Bishop,
9. And whereas the Finance Board appointed by the Annual Conference in 1960 has done a very good work by formulating a definite policy which will be of immense help for the smooth running of the said Board and will be of real help in respect of our finances,
10. And whereas the lack of adequate transport facilities has retarded progress in most cases and lowered the reputation of the clergy men in our Mission considering the amenities enjoyed by their contemporaries in other denominations,
11. And whereas late brothers O. E. Aya, R. Nkperedem did a good job for the Nigeria Annual Conference of A. M. E. Zion before they departed this life to eternity to be followed by their good work,
12. And whereas the officers, the pastor host and the choir of Diamond Church, Calabar, have all worked as a team to make the delegates in this Conference happy,
13. And whereas the building of a real Mission parsonage for the Bishop is of urgent need and whereas this Mission has an abundance of freeland in many places and whereas experience has made us realize how helpful it will be for a young Mission to redevelop rural areas for purposes of expansion and whereas thousands of pounds wasted at Port Harcourt where the Mission has no church could have built a decent and most modern mansion for the Mission elsewhere in this country.
14. Be it resolved and is hereby resolved (1) That a letter of congratulations be sent to the Board of Bishops in America for the wise choice of sending Bishop W. A. Hilliard and Mrs. Edra M. Hilliard to work in West Africa. (2) That the entire Conference is satisfied and grateful for the fatherly manner the

Bishop has treated every member of the Conference from the start to the end. (3) That the women in Nigeria will ever remember the cheerful looks of Mrs. Hilliard and the entire Conference very sincerely thank her for raising such an amount during the women's night and thus place her on our record as most efficient. (4) That all recommendations of the various committees be carried out. (5) That the Central Education Board be re-organized with the four Presiding Elders and eight laymen. (6) That the present members in the Finance and Trustee Board should continue in order to complete the work already started. (7) That all Mission lands and properties be deeded. That the Presiding Elders should take up this matter seriously and see to it that proper deeds are made in respect of all Mission lands. (8) That the recommendations contained in the reports of Finance Committee are carried out. (9) That arrangements be made to provide our ministers with adequate transport facilities. (10) That the entire Conference appreciates the services of the officers and members of the Zion Church, Diamond Hill Calabar, and very sincerely thank Miss M. E. Ekpo, the hostess of our dear beloved Bishop and Supervisor by making their stay here enjoyable. (11) That the Conference send special appeal to the Board of Bishops in advance for a resident Bishop in Nigeria.

(12) That the Conference should observe two minutes silence in honor of those beloved brethren who have departed this life to eternity. (13) That the recommendations and resolutions of this conference be published in all our connectional papers.

Respectfully submitted,

1. D. U. Udofa, Chairman
2. I. E. Nyong, Secretary
3. E. A. Okon
4. A. W. Fyneface

Bishop Stephen Gill Spottswood has assumed, no doubt, the highest responsibility any Zionite has attained in the National Association for the Advancement of Colored People. We not only take this opportunity to congratulate him but give him assurances of our best wishes and those of the denomination in this undertaking.

NEWS LETTER FROM WEST AFRICA

Anne P. Taylor, reporting

GREETINGS:

To our beloved Bishops! Our Executive Officers! To our Secretary of Foreign Missions! The Editor of the Women's Column of the Missionary Seer! To all missionary workers throughout Zion!

PROLOGUE

When my niece's husband, Capt. Marshall B. Bass (now Major Bass) received orders to become a part of the United States Military Mission to Liberia, he said to me, "Aunt Anne, Why don't you come with us to Africa?" My immediate reply was, "Why not?" After my head asked myself a multitude of questions — How? Why? What will you do? How will you do it? Will your health permit it? What will Billy do without you? . . . My heart asked myself, "Why not, indeed?"

TUESDAY, AUGUST 30, 1960, 6:00 P. M., E. S. T.

The Pan American Clipper, flight 152 left Idlewild Airport, N. Y. one hour late and arrived at Robertsfield, Monrovia, Liberia August 31, 1960 at 3:00 P. M. Liberian time after 17 hours flight.

The thrill of being in Africa almost overwhelmed me. My heart exulted in thanks and praise to God for the privilege of touching the soil hallowed by the sacrificial endeavors of our missionaries and leaders of our beloved Zion!

SUNDAY, SEPTEMBER 4, 1960

From Wednesday, August 31, 1960 arrival time to Sunday, I made inquiries about A. M. E. Zion Church in Monrovia. I received many answers as to the location of our church. I discovered I was asking Americans and they, of course, being new arrivals also, did not know. However, I found out in time to be there for the morning service. I met again Mrs. Alicia Lartey, wife of the newly elected Bishop S. Dorme Lartey and Mrs. Georgia Payne Cooper, Secretary of the Liberian Senate. Now, I felt at home! My new friends, who by now seemed old friends, having met them in the U. S., were here to greet me!

The edifice in which we worshipped, the J. W. Brown Memorial was built by the Rev. Lartey in 1946. Zion Academy, a high school for boys and girls was added in 1957. There are many things to re-

mind us of Bishop and Mrs. J. W. Brown here in Liberia. The new Bishop was not present. He was attending services at Cartwright Memorial Church at Brewerville.

SUNDAY, SEPTEMBER 11, 1960

After the morning Services, Bishop and Mrs. Lartey, Mrs. Cooper and I travelled to Brewerville to see the progress of the new church at Brewerville, the new Cartwright Memorial Church now under construction two short months after the new Bishop's arrival from America as Zion's first indigenous leader. It is most significant that the new African Bishop began immediately to restore the Church at Brewerville which was in a most deplorable state. The members had become discouraged. Hope was born again in their hearts as the walls of the new building — the new Cartwright Memorial began to rise! We must not lose the Keystone of Zion Methodism in all Africa! Hence, on October 16, 1960 the Cornerstone was laid and the building nearing completion will be dedicated early in this year. God's Name be praised!

OCTOBER 31, 1960

Guess what? We had a Hallowe'en Party—Not the traditional Hallowe'en as we know it in U. S. Mrs. Lartey, Mrs. Cooper and the good ladies of the A. M. E. Zion Church in Monrovia, Liberia gave a reception honoring me. This was a very happy occasion to which my mind reverts again and again. After the many words of welcome and musical numbers, a beautiful necklace with the emblems of the Liberian Republic engraved on the pendant was presented to me by Mrs. Lartey. Following the program in the Church Auditorium, we were escorted to Zion Academy building where were served delicious refreshments. We were seated on the lighted balcony of the school, enjoying the tropical breezes blowing from the Atlantic Ocean and the exotic scenes of the beautiful Capital city of Liberia. The gracious hospitality of the African is inimitable!

THANKSGIVING DAYS!

In Liberia the first Thursday in November is Thanksgiving Day. The last day in November being traditional Thanksgiving day in U.S.A., we were blessed with two Thanksgiving Days! Having much to be thankful for — the aid of friends through whose efforts, I was able to come — to Sarah Marquis Travel Agency for transportation —

for the prayers of many of you back home — I did not find two Thanksgiving Days too many!!!

MERRY CHRISTMAS!

How difficult it is to observe Christmas in the tropics! How different!

HAPPY NEW YEAR!

What a gracious privilege to begin all over again. What a sacred charge to begin again in enlarged capacities!

Bishop and Mrs. S. Dorme Lartey entered the New Year with the challenge of bringing to their own people the type of leadership for which God has been preparing them. When the Rev. Lartey on May 18th, 1960 was elevated to the Bishopric of the A. M. E. Zion Church, he must have looked forward to the rise of his first Annual Conference.

JANUARY 25 - 29, 1961

The 25th Annual Session of the Liberia Conference opened with the Rt. Rev. S. Dorme Lartey, Resident Bishop of the Eleventh Episcopal District of the A. M. E. Zion Church, presiding. Those of you who know Bishop Lartey know that he presided with the dignity and poise of a veteran of many years. The Sessions were attended by ministers and members of other faiths in the community, all of whom praised our Zion for having the wisdom to elect an African for the African work. I am glad to add my thanksgiving and praise also. Many of the local officials attending the Conference were equally elated over Bishop Lartey's achievement. Former President of Liberia, Honorable C. D. B. King was most vocal in expressing his praise of Bishop Lartey and his gratification for "Ecclesiastical freedom" being extended by the A. M. E. Zion Church. Everyone praised the Bishop for holding one of the finest conferences ever attended by them.

THE MISSIONARY SUPERVISOR

Mrs. Alicia Larty is a devout Christian woman whose interest in missions is boundless. She brings to her task as Missionary Supervisor the fresh zeal and enthusiasm of a young woman who enjoys serving others. She works beside her husband in a quiet unassuming way.

I was invited by the Supervisor to speak on Missionary night in the Liberia Conference. The Conference closed on a very fine note. District Officers were appointed to supervise the work under Mrs.

Lartey. Conference workers were appointed. Many volunteered to raise money for the work of the next Annual Conference.

WEST GHANA CONFERENCE

When Bishop and Mrs. Lartey invited me to accompany them to the West Ghana Conference I did not know how I could manage it. Well, the time arrived for departure. We traveled to Robertsfield February 5 to take the plane to Accra, to be told on arrival that because of a blizzard in New York, Pan American Air Flight was cancelled. We had to start again on Monday the 6th.

On Wednesday, February 8, 1961 at 9 A. M. the 53rd Session of the West Ghana Annual Conference was opened in Small Memorial A. M. E. Zion Church, Kumasi, Ashanti, Ghana, West Africa. It was exciting to see again Revs. Isaac Sackey and P. D. Ofosuhene, stalwarts of the African work, whom I had met previously in the States. To see their steps getting slow and so few young men coming forward to replace the old ones was cause for anxiety.

The conference was well attended and the business was expedited in an orderly way. Financial receipts far exceeded goals reached in previous years.

After the adjournment of the Sunday morning session, the conference was received by Nana Agyeman Prempeh II, the King of the Ashantis who had previously written Bishop Lartey in Monrovia congratulating him for his elevation and assignment to Ghana, invited the Conference to his Palace. Only those who had read the history of the Ashantis can tell what a thrilling experience it was to enter the premises of the King of the Ashantis and to shake hands with him. Prayer was offered by the Bishop. Refreshments were served, the guest book signed and all in all, it was a never-to-be-forgotten experience.

Rev. Laing who was residing in Kumasi in 1853 said in his report—"The state of the work of God in Asante is rather discouraging at present, from the circumstance of the people, being afraid to expose themselves to the ire of the king, whose frown means death for the people becoming Christians. Many of the Asantes desire to embrace Christianity but fear to come forward. The Asantes are not a free people; they are fast bound in chains of despotism, so much so that no one dares to do what he thinks is proper in his own eyes; how good it may be. They always do what the King sanctions whether good or bad, so that as the King is a pagan they must all remain pagans, too."

Today it is not so. The gospel has brought many marvelous

changes. The King was most gracious. Graciousness seems to be an African characteristic. Bishop and Mrs. Lartey are two of the most gracious hosts that I know. The West Ghana Conference closed on Monday, February 13, 1961 at 10 P. M. with the reading of the appointments followed by the benediction and the fellowship of hand-clasping. The 53rd Session of the Conference was over. It was comparable to any of the large conferences held in America. Dr. Sackey and others who have attended all of the Ghana Conferences of the A. M. E. Zion Church proclaimed it the best in the history of the Church here in West Africa. The week following the Conference was spent in visiting other stations and cities along the Atlantic coast.

CAPE COAST

What memories come to mind! Bishop Alleyne and "Miss Lucy" labored here four years and returned to America and continued to keep our interest in our African work alive and alert!

Memories surge in upon me and I recall many others who followed: Bishop and Mrs. J. W. Brown - - - Bishop and Mrs. E. B. Watson — I can see them now as Mrs. Watson often said, "trudging up and down hills, hills, hills!" Bishop Medford and dear Cordelia whose willingness to save her mother the rigorous trip to Africa as her mother's assistant to supervise the missionary work. Cape Coast Bishop Pope's headquarters where he labored for eight years. Incidentally, I started to pen these lines to you sitting at his desk in his study. It was here at Cape Coast that the congregation longed to build a new church. Bishop Lartey on his first visit to the church so invigorated the people that they decided to get started on the new building and set the date for the Cornerstone laying as March 4, 1961. As I look out of the window, now, the walls are going up, up, up!

The contagion is spreading! The congregation at Sekondi has caught the fever. They hope to be in a new building by Conference time March, 1962. Kumasi—a modern, progressive city, should have a new modern building. The plans are drawn for their new building also.

TRANSPORTATION

As beautiful as Africa is — getting from one place to another is still a problem. It is expensive to hire taxis to transport one, one and two hundred miles. When the Bishop goes from Liberia to Ghana, it has to be by plane unless there is plenty of time — then by ship.

Hence, a car is a real necessity in Ghana because the churches are far apart.

A special request came from the District President for a car to enable her to get around to all of the churches on her district so, it is easy to see why the Bishop needs transportation, too.

EPISCOPAL RESIDENCES

The Bishops of other faiths have residences. We have provided no place for our Bishops to live. In Liberia, the Lartey's have their own home but when they visit the Ghana work, the only place they have to stay is in the parsonage at Cape Coast which is already crowded with the pastor's family.

In Accra, the capital of Ghana, an Episcopal Residence should be a *first*, then a modern Church building with educational facilities. The present residence for our prelates is a third rate hotel, "The Sea View", which has only cheap rates to compensate for what it lacks in comfort and suitable perquisites. It was here at The Sea View that we had the wonderful surprise by running into Bishop and Mrs. Hilliard who were returning from Nigeria and were on their way to Keta to hold the East Ghana Conference. It was a happy reunion! Both looked very well in spite of the unaccustomed climate and hazards of the tropics. They were jubilant over the success of their Nigerian Conferences and the reception tendered them by the people there. The Bishops of the 11th and 12th Episcopal areas are both in agreement that a residence is an absolute necessity in Africa. The lack of both transportation and a place to live may make staying in Africa extremely difficult and expensive.

STATUS

To have and maintain status as a leader in Africa, the first requisite is to have a place to reside. It must represent standards above the average. Our leaders are not concerned about pretentious, extravagant residences but our failure to provide even a modest place of abode jeopardizes their status as well as the organization which sends them out.

"Is a servant worthy of his hire?" Some organizations think so! A secular organization I know sends representatives to work for them here in Africa. They consider it a "hardship area". So, for being in a hardship area are given 25 per cent of the base pay for coming to the area, plus another 20 per cent to offset the higher cost of living.

And of course, a residence and transportation are provided in addition to salary allowance. Why must we make mendicants of our leaders? Why do we continue to sabotage our own efforts here by reducing our leaders to a pauperized status?

HOME FRONT

News comes to us here that plans for the Eightieth Anniversary Celebration of the Women's Home and Foreign Missionary Society are made! We cannot refrain from being proud of this event! Mrs. Georgia Payne Cooper has expressed a desire to attend this celebration although she has just returned from the General Conference. That is understandable. Anyone who has attended one of our Missionary Conferences, Convocations or Anniversary celebrations always wants to return again and again. Upon reading the news of the Anniversary Service, my nostalgia for the homeland is more poignant than it has been since coming here. I shall miss being there physically, but memories will help me be there mentally and love will enable me to be there in spirit.

Now is not the time to falter but rather let us make new recruits, and reorganize for a greater forward thrust. The area for service is large. The needs of humanity in these difficult times challenge our greatest efforts.

"Me Kra, hyira Yehowa, Na Mma wo were mmfi ne nneyee pa nyinaa".

"Bless the Lord, O my soul, And forget not all His benefits."

As we go to press the sad news of the passing of Mrs. Sula Stewart, wife of Bishop William Andrew Stewart, has reached us (September 9, 1961). To the Bishop and his family we offer our sympathy, which appears so empty at a time when words cannot in any way fill the void occasioned by the loss of a loved one. We have known Mrs. Stewart for a number of years and have appreciated her Christian spirit and her beautiful sense of humor. Our hearts and prayers have been with her in these months in which she has been afflicted for it has been our constant prayer that full recovery would have been hers. However, it is for these times that the Christian recognizes the wisdom of the Almighty, high and beyond our own petty desires and hopes. The funeral is scheduled for Union Wesley Church, Washington, Tuesday, September 12th.

NEWS OF ZION METHODISM

LEADERSHIP EDUCATION SCHOOLS FOR 1961

The African M. E. Zion Church has just completed its most successful year of in-service training for Ministers and lay-people in its history. During the past year 30 of its annual conferences have been touched by this service with the full cooperation of all resident bishops. While in one area *regular* schools were not conducted, yet something was done in this line, thus boosting the total of conferences helped by these areas of study. Nine of the Bishops headed projects approved by the Christian Education Department and the National Council of Churches, and, of course, that which was of even greater significance was the fact that un-official totals show that between 1300 and 1400 individuals studied in these projects.

With this resurgence in leadership training a new emphasis has been placed not only on our camps and recreational centers but our schools as well, thereby opening up, no doubt a new concept of wider utilization of these properties. One area is now in the process of securing property which can be used for Summer work while another has completed purchase of an established camp. The former is the Pacific Coast area and the latter, the Fourth District, Ohio Conference, which has completed the purchase of the former Ohio Council of Churches Camp property. Meanwhile, at Camps Barber and Dorothy Walls, at Dinwiddie and Atkinson, at Lomax-Hannon and Clinton, men and women, ministers and laypeople, traveled long distances to avail themselves of the opportunity of this Summer study.

Unprecedented has been the cooperation of public school systems throughout the Nation. This was so at Sanford and at Durham District projects held at Carthage and Pittsboro, where the total facilities of these school systems were placed at the disposal of the leadership projects. At Fayetteville, Laurinburg, Washington, Home-wood, Pittsburgh, churches utilized their facilities and then secured the cooperation of neighboring agencies that classes scheduled might have the best facilities possible.

On the Pacific Coast, for the first time in its history the Pacific School of Religion, fourth ranked among all Theological Schools of the Nation, hosted the Western area, turning over to the 118 assembled students every facility needed, lending aid in every way. There,

surrounded by relics of the pre-Christian era, with THE WORD on exhibit in all of its years of presentation, the Coast conferences worked and studied.

Out of these efforts of instruction, Indianapolis, Detroit, Charlotte, included, came a new sense of direction for the denomination in its aim to meet and *serve the present age*. Each, in its own way, demonstrated a new awareness of urgency that may be met by experimentation, guidance, diligence. Whether it is the Durham City Plan, the Durham, Sanford, Fayetteville or Laurinburg or Fourth District approach, each, seeking its own answers, appears to be answering the challenge. Of course with any venture comes the meticulous planning of Durham District or the Pacific Coast area, or the hard and intensive work of a Detroit or Charlotte enterprise. Satisfying, to say the least, is the result as noted in Fayetteville or Dinwiddie or Camp Barber. Certainly encouraging is the eagerness as noted in Rock Hill or Berkeley, when dusty travelers alight from their journey of not a mere 100 miles but of 500 and 700 miles — to study the ways of God in this the 20th Century.

And plans go on for the year ahead — the knowledge that people must play as well as work and study produces swimming pools at Dinwiddie and Dorothy Walls and better facilities at both places -- great days of fellowship at Lomax-Hannon, and, incidentally, great determinations. And, for all, we give thanks to God, for the opportunity, the need, the challenge, the leadership, the goal. To HIM be all glory and majesty and power, forever. Amen.

The Reverend W. J. Hunt, minister of Kyles Temple, Sacramento, California, has gone ahead with the completion of the new edifice, being far enough along to entertain the Annual Conference last year. Incidentally, Reverend Hunt was chosen one of the West Coast representatives sponsored by the United States government on a *People to People* tour, some time ago. For 21 days he visited abroad with a party of 10 persons, five from the city of Sacramento. Points visited on the tour included: Istanbul, Cairo, Jerusalem, Athens, Brussels. In all he covered 22,000 miles. The Reverend Wilbur Simmons of Pioneer Congregational Church was the tour conductor. He is president of the Sacramento Council of Churches. Reverend Hunt was present at the Vatican when 14 Roman Catholic Bishops, nine Negroes, were presented to the Pope.

Ex-President John H. Brockett Jr., has been appointed by the Board of Education of Midland Park, New Jersey, to teach Chemistry and general science in the High School of that city. We copy the following from the Sunday News of Ridgewood, New Jersey: "Brockett, who has taken courses for a doctor's degree at New York University, holds a Master of Science degree from the University of Pennsylvania. He graduated from Livingstone College, Salisbury, North Carolina."

Among the recently married are the two elder daughters of the Reverend R. A. G. Foster, Oakland, Calif. As our Review goes to press we learn, also, that the Reverend Dr. John Van Catledge is also wed. Recently married too, is the Reverend L. R. Bennett of our First Church, San Francisco. We congratulate as well the daughters of the Reverend and Mrs. J. Dallas Jenkins whose daughters, Carletta and Cassandra were recently married. Incidentally, we have neglected to state that the mother of the Foster children is the granddaughter of the late Bishop W. J. Wood.

The Zion delegation to the World Methodist Conference left on schedule on August 10th. As we do not have an accurate listing of the individuals who are attending we feel we should mention no names. However, other periodicals of the denomination have done so at this time.

Mrs. W. J. Walls and the Reverend J. Clinton Hoggard, Secretary of the Foreign Missions Department entertained the delegates to World Methodism at Oslo as well as many others of the Zion official family at dinner August 9th. Earlier in the day the special conference room to which the denomination had contributed \$10,000 in the Inter-church Center, was dedicated in the presence of a very representative group which overflowed the room. The dedication was in memory of James Varick and in honor of Bishop W. J. Walls.

About 70 percent of the full-time ministers who are eligible for social security coverage have elected to have their earnings credited toward future old-age, survivors, and disability insurance benefits,

according to a report published in the April 1961 issue of the *Social Security Bulletin*.

About 80 percent of the Protestant clergymen and 20 percent of the Catholic clergymen have chosen social security coverage, the report noted. A high proportion of the older ministers have chosen to be covered, but only about half of the youngest ministers (under age 39) have done so.

The opportunity to participate in the social security program was opened to ministers beginning in 1955 and they are the only group granted coverage on an individual voluntary basis. While Congress was considering the 1954 Amendments, many churches had expressed the fear that their participation in the OASDI program as employers of ministers might interfere with the well-established principle of separation of church and state. Also many church representatives believed that individual ministers who did not wish to be covered on grounds of conscience should not be required to participate in the program.

The law therefore provided that ministers, and members of religious orders who have not taken a vow of poverty, can be covered as self-employed persons if they file with the Director of Internal Revenue a waiver certificate indicating their agreement to pay the social security tax on their earnings.

People already in the ministry have until 4-15-62 to choose to be covered. New entrants into the ministry must make their decision within two years after they begin to have taxable income from the ministry.

Ministers who let the deadline go by without filing will not have a chance to participate in the social security program.

HERE'S ONE DIRECTOR OF CHRISTIAN EDUCATION WHO WORKS

Not that there are not many functioning Directors of Christian Education in the denomination, but all too few local directors know so little of their work or just merely fail to work at it. This Editor was favorably impressed by the Director of the Lomax Temple congregation (Detroit, the Rev. George Brooks, minister).

If we were to begin our evaluation of Lomax Temple by its leisure time program it is our thinking that many churches would

receive a new respect for this phase of the church's ministry. Consisting of seven phases of activity, the program ranges all the way from physical education to extra-curricular activities. Others include: reading and literature, dramatics, music, nature study and social training. At random, we have selected the following which immediately caught our fancy:

hunting and camping, hiking and fishing, gardening, bowling, Negro history, folk dancing, glee clubs, bird life, picnics, debating, and many others.

Heading up this program of leisure time activity is the Director, Jessie Cottrell and the General Superintendent, L. F. Branham. Needless to say that the interest and enthusiasm of the pastor, Reverend Brooks, is everywhere to be felt.

But of even greater significance is the teaching program of the church, beyond the usual efforts of Church Sunday School, organizational and Sunday evening groups. Space will not allow us to mention in detail all the projects but here are a few. The week-day Christian Education classes of the church consist of the following: two Senior Missionary classes, and three others, Buds, Juveniles and Y-Teens (boys and girls). And an impressive thing is to see the 42 young people in this Y-Teen group.

There are two groups studying the catechism of the church, children and juniors. Two other groups are studying the church, one using Harris' Historical Catechism of Zion Methodism. Another group is studying the life of Christ. Others are becoming better informed in Christian Doctrine, Apologetics, Personal Evangelism (about 35 in this group) and a very impressive group in which there are two divisions: New Training for Service. Completion of one year of study in this last group will allow an individual to be used as an assistant in the Church Sunday School Class with the regular teacher present. A second year will allow the individual to become a substitute teacher.

Another unique element of this teaching program of the church is that some of these classes meet at the church, others meet in homes, because of the distance children and youth live from the church itself. About nine of the total number of classes meet in these dedicated homes. However, before these mothers can themselves become instructors they must be taught and this is thoroughly done.

A third phase of the teaching program involves classes for single young adults, married young adults, social education and action, pre-

marital counseling and a club for parents, which, as the pastor says is meant to prepare these parents to "study and understand their children at various age levels."

Visit Lomax Temple in Detroit and see for yourself.

The Memphis District Conference and Missionary meeting was held in Memphis, August 17-19, 1961. Convening with Warner Temple the Reverend E. P. Boyce is the Presiding Elder and the Rev. W. J. Neal, host pastor. We are always interested in the program of this District for the content matter of the program. For example: this year the following was discussed: INTERPRETING THE NEW DISCIPLINE, THE PARABLES OF JESUS, KNOW YOUR CHURCH, COURTSHIP AND MARRIAGE, THE MORALITY OF SIT-INS, READING THE BIBLE, THE TEACHINGS OF JESUS, IMPROVING THE SUNDAY SCHOOL, through Increasing Attendance, Finance, Planning Worship, Planning the Lesson.

NEW YORK, Aug. 25—The Rev. John H. Wagner, Jr., of Chicago, Ill. has been appointed executive director of the National Council of Churches' Department of the Urban Church. He will assume his new duties October 1.

In announcing the appointment today, the Rev. Roy G. Ross, National Council general secretary, noted that Mr. Wagner will bring to his position extensive experience in this field.

An ordained pastor in the United Lutheran Church in America, Mr. Wagner has served for the past four years as assistant and later associate secretary in Urban Church Planning for the National Lutheran Council's Division of American Missions. In this work he had special responsibility for the congregational self-study programs for Lutheran churches carried on in more than 50 cities. He also gave leadership in developing seminar courses for urban pastors in many universities. These courses are now open to pastors of all denominations.

SERMONIC LITERATURE

A Sermon on

“WHY THE SACRAMENT OF HOLY COMMUNION?”

Third in series on “The Rites of the Church”

by Rev. LeRoy J. Hess

Minister, Upper Ridgewood Community Church

Ridgewood, N. J.

A quick answer to the question, “Why the Sacrament of Holy Communion?” is: “Because Christ commanded its observance.” Christ instituted this holy sacrament, saying to His followers, “This do in remembrance of Me”. Christ gave this command for a reason, and it is this “reason” that is our concern. What is the meaning of the sacrament of Holy Communion? This question cannot be answered without getting into theology.

We believe that Christ Himself is uniquely present in this sacrament, and this is the fundamental reason for its observance. When Jesus presided over the first Lord’s Supper, “He took bread . . . and said, ‘This is My body’” (I Cor. 11:23-24). And He took the cup, “saying, ‘This is . . . My blood’”. Now, the manner in which Jesus Himself is in these elements of bread and wine at Holy Communion has been variously interpreted. By the Middle Ages, the most widely accepted interpretation was known as transubstantiation. This is still the official doctrine of the Roman Catholic Church. This doctrine holds that, when the priest holds the bread up before the congregation and says Jesus’ words “This is My body”, the substance of the bread actually changes into the body of Christ, although the appearance of the bread is not changed. So, it is believed that when the bread is taken it is not bread, but the body of Christ.

With the coming of the Reformation there were those who openly scoffed at the idea of Christ actually being in the bread. Martin Luther refused to scoff. He had had the experience of having his sense of the real presence of Christ sharpened and deepened as a participant in the Roman Catholic mass in the years prior to his expulsion from the Church. He felt that there was something in the doctrine of transubstantiation that should be preserved. Luther called his interpretation of the real presence of Christ in the bread and wine

“consubstantiation.” This doctrine holds that, while the bread and wine are not changed in substance, nevertheless, Christ is actually present in them. Luther used the following metaphor in explanation: A hot iron gives off heat. The heat is not the iron, but the heat is in the iron, and whoever touches it feels the heat. So, in Holy Communion, although the bread remains bread, the presence of Christ is in the bread, and he who eats it is inwardly and spiritually warmed by the presence of Christ.

Ulrich Zwingli of Switzerland, another great Reformation leader, did not accept Luther’s position. To Zwingli, the bread and wine were no more than symbols, “visible emblems of an invisible reality”. But, in taking this position, Zwingli claimed that the bread and wine had real power. Surely, a symbol means much to a person who understands its meaning, and is loyal to that for which it stands. For instance, our American flag is a symbol. If the flag does not have power as a symbol, then we are foolish indeed to stand and salute it as it passes in parade. The Cross on our altar is a symbol of the sacrificial love of God revealed in Christ as He died on a cross outside the city walls of Jerusalem that men might know the truth, find life, and be saved. If we look at that cross knowingly, spiritual light and strength come into our lives. But, there is something lacking in Zwingli’s interpretation of the sacraments as symbols, something which the doctrines of transubstantiation (Roman Catholic Doctrine) and consubstantiation (Luther’s Doctrine) take very seriously. A symbol stirs up a response from within; it arouses feelings inside us. In Holy Communion we are to feel Christ’s transforming power of love coming to us from without.

John Calvin, another great Reformation leader believed the bread and wine in Holy Communion and the water in Baptism to be more than symbols. He called the sacraments “seals”. We can illustrate Calvin’s concept by turning to the business world. In business, there are many kinds of documents which pledge the existence of certain properties and/or powers and which transfer from one person to another person certain properties and/or powers. Take a simple illustration: You make out a check to a certain person, putting his name on one line and on a line below, your name. Your signature is your “seal” that you transfer to the payee the amount of money inscribed on the check. The Bread and Wine in Holy Communion have been set aside for God’s use. If you will, we place them in God’s hands, He puts them on the Communion table as the “seal” of His Son, as His

Son's signature pledging His love, His strength, His light. Just as the person to whom you make out your check must endorse it, put his "seal" upon it in order to receive what you pledge to him, so in partaking of the bread and wine which God offers us as a "seal" of His Son's love, light and strength, we must put our seal to what Christ offers us. We must endorse in order to receive.

How, then, should we participate in the sacrament of Holy Communion? We should partake of the bread and wine in remembrance of Christ who is our Lord, our Guide, our Saviour. But not all remembering is healthy. Edwin A. Robinson has a poem about a man who "... sighed for what was not,

And dreamed and rested from his labors."

The man remembered past days, glorified them out of all proportion to fact, lived in bygone days, and not in the realities of his own day. Still another evil way of remembering is to look back on some wrong we have done, and instead of righting the wrong, brood upon it so that it causes a nasty guilt complex. In the observance of The Lord's Supper we can make a wrong use of our memories. This we do if we think of it as a commemoration of a past event only, of Jesus dying on a cross over a three-hour period. Then the Service becomes something like putting a wreath at the tomb of the Unknown Soldier. Then it is simply a matter of honoring a man who died for a noble cause, and praying for courage to hold fast to our convictions in our day. Holy Communion it not mere homage paid to a dead saint.

At Holy Communion we should remember God's everlasting faithfulness and love, revealed to us supremely in Jesus' death on the cross. The Lord's Supper depicts God's love in action. Says the Psalmist, (94:14)

"The Lord will not forsake His people;

He will not abandon His heritage."

Yes, God will endure the suffering of the Cross of Christ rather than forsake His people. It is God's Christlike love, which is always active, that we are to remember. In participating in Holy Communion, we should remember "the whole Gospel by which we live and in which we stand". Of course, we cannot call to remembrance all aspects of the Gospel at one celebration of Holy Communion. But we should call to remembrance at each and every celebration what God has done and is doing for us through the Gospel and the claims which the Gospel makes upon us. And we are to recall, with thankfulness, our

deep indebtedness to God for all His love toward us, and to His Christ for all His love toward us. All things come from God. To Him we are indebted for all our blessings. We are indebted to Christ for all our salvation, for His teachings, His life, His death and His everpresent Lordship.

Again, our participation in the sacrament of Holy Communion is an act of self-giving. In the ritual used in celebrating the Lord's Supper is this prayer of dedication: "And here we offer and present unto Thee, O God, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto Thee." To receive from this Sacrament, we must give. Christ can give Himself to us in such degree as we give ourselves to Him. Christ never forces His way into anyone's life. We open the door to Him by bowing unto Him as our Lord and Saviour, by accepting him as the Master of our lives. To observe the sacrament rightly, is to offer our whole being in service to Christ, to place ourselves upon God's altar as a "holy and living sacrifice".

Also, we participate in the sacrament as receivers, partaking of the spiritual food by which we live. Many times the Bible uses the figure of food to describe God's gifts to His people. If we "hunger and thirst" for righteousness, we are blessed. Christ's Gospel is a kind of water which not only satisfies one's immediate, spiritual thirst, but also becomes the individual's spring of water. (John 4:14 and 6:35) Jesus said, "Do not labor for the food which perishes, but for the food which endures to eternal life, which the Son of man will give you. . . . I am the bread of life. . . . If anyone eats of this bread, he will live forever." (John 6:27, 48, 51). We know the need for physical food; without it we become weary. Physical food gives bodily strength. Christ, the "bread of life", gives us moral and spiritual food. Without it, we become moral and spiritual weaklings. Spiritual food gives spiritual strength.

Many accept Christ's standards of life. But they set out to live by them day by day, forgetting that they need power from Him to live by these standards. At Holy Communion we feed on Christ. Part of the prayer in the Communion ritual is, "We pray Thee, O God, that we may so feed upon Christ that He may be made one with us and we with Him". Jesus gives us this promise, "He who comes to Me shall not hunger and he who believes in Me shall never thirst". (John 6:35). In Holy Communion, we come to Him and declare our be-

lief in Him and so we are fed. In partaking of Holy Communion, we remember Christ and His Gospel; we give ourselves, souls and bodies, to Christ; we receive moral and spiritual food from Christ.

Let us not forget this fact—the sacrament of Holy Communion is not an individual but a corporate, act. Holy Communion is a sacrament of the Church, administered by the Church, and we participate in it as a Community of Christ, a Church. This is the position of all Churches, Roman Catholic, Episcopal, Lutheran, Methodist, Reformed, or any other tradition. We of the Reformed-Presbyterian tradition, as well as Baptist, Congregational and others, emphasize this note of Christian fellowship in the manner in which we celebrate the sacrament. We do not go up to an altar as individuals and receive the bread and wine from any individual priest or minister. We sit about the table, in our pews, and pass the bread and the cup from hand to hand, receiving them from our neighbor and passing them to our neighbor in the communion of The Lord's Supper. The very manner in which we celebrate it expresses plainly our belief that this sacrament is a corporate act. Says the theologian, Donald M. Baillie, "Unless our sacramental service maintains at its very heart the note of corporate worship, of fellowship in the Body of Christ, it will not be the Holy Communion at all". If the Communion be served in the home of a shut-in or in a hospital room, it is still a corporate act. In such cases, the minister is the representative of the Church, and the person to whom it is served receives it as a member of the Church of Jesus Christ; and the person so receiving should feel a unity with all other Christians in Christ.

I close with the prayer used in the concluding part of our celebration of Holy Communion:

"We give Thee thanks, O Lord, for Thy rich mercy and invaluable goodness, vouchsafed to us in the sacrament of Holy Communion, wherein we have assurance that we are very members of the mystical body of Thy Son, (The Church), and heirs through hope of Thine everlasting kingdom. So enrich us by Thy continual grace that the life of Jesus may be made manifest in our mortal body, and Thy kingdom be furthered through all such good works as Thou hast prepared for us to walk in. We pray in the name of the Everliving Christ, our Lord and Saviour. Amen."

Text: I am a citizen—Acts 21:39

THE CHRISTIAN AND THE OBLIGATIONS OF CITIZENSHIP

by Reverend Edward J. Odom, Jr.

National NAACP Church Secretary

Much emphasis is being placed at the present time on the responsibility of individuals to register and vote. Church groups have been given a special call to share in these efforts.

The question can be asked, is this a legitimate enterprise for the organized Christian community? Should dedicated persons give leadership to this program as one expression of religious witness; or is this a secular concern which does not warrant the labors of people of Christian commitment?

At the outset, let it be said that responsible citizenship is consistent with the best in our religious tradition. Indeed there is good scriptural precedent for such endeavor.

In the 21st Chapter of the Book of Acts, the Apostle Paul finds himself being brutally treated. It is interesting that in response to the un-Christian and anti-social behavior of his detractors he proclaims:—“*I am a citizen.*”

Here is no answering violence with violence, nor weak capitulation to the enemy. Rather, this is a forthright statement of a fact which has deep meaning for Paul, his detractors and the rulers of his community, simply this—“*I am a citizen.*”

What then does this suggest about the Christian and the obligations of citizenship as it is reflected in the need to register and vote?

I. Christians Should Vote as One Means of Influencing the Calibre of the Communities in Which They Live and Work

The Church has been traditionally concerned about the “sacred dignity and worth” of each individual. It, therefore, has been acutely conscious of those forces which affect the full growth of persons. People are the product of their experiences. Where do they live? What opportunities are available to develop their talents? Do they have a sense of belonging? All of these questions are influenced directly or indirectly by leaders in local, state and national government. These leaders are responsible in turn to the will of the people,—the people who vote.

Paul recognized that government has a moral responsibility to uphold, protect and develop the best interest of all committed into

its hands. Hence, his staunch reminder to leaders of government—"I am a citizen", it is, therefore, your solemn trust to see that I am treated as such.

Office holders, makers of policy, builders of the community, will be more responsive to the desire of citizens of minority status for better, more humane and democratic treatment when at the ballot box. They are reminded that, "*I too am a citizen*".

II. The Right to Vote Should Be Exercised as an Expression of Christian Stewardship as well as Democratic Privilege

There is a great deal of concern about "the right to vote." Legislation has been passed to protect the same. History is filled with stories of the fierce struggle of men to win and maintain the right of the franchise.

The tragedy is that too often after having won that privilege, too many persons have failed to see the ballot as a trust involving the obligation to think through issues, evaluate men and bring one's best influence to bear at the voting booth.

When Paul exclaims—"I am a citizen," he is not merely giving indication of awareness of his rights under Roman rule, he likewise is expressing a firm willingness to live up to his responsibilities. "*I am a citizen*," says the Apostle, therefore, the currents of community life have been affected by my interest, contribution and concern. The respect due me does not arise out of a vacuum, but is in recognition of my willingness to share in a common quest of which good government is an integral part.

If in contemporary times times our children are denied equality of opportunity, if indignity is daily heaped upon our heads, if indeed the Christian ideal of human relations falls short of the mark, it will be due in large measure to the willingness of too many people to lose the battle by default. These are they who fail to see the need for the effective stewardship of one of mankind's most precious resources, "the right to vote."

III. The Vote of the Christian Citizen Is More Significant Because He Is Motivated by the Highest Ideal

There are some individuals who are good citizens in the sense that they pay their taxes, vote along party lines, keep their yards clean

and do not flagrantly violate any laws. These persons are models of adjustment to the communities in which they live.

Too often, however, they do not feel impelled to work for reforms which would make their communities radically different in relation to the democratic and Christian ideal.

The Christian voter has a new vision of what the community can become with his help. He measures the circumstances in which he lives and works by the highest of standards. Christians know, for example, that desegregation is not an impossible goal. Rather, it is expressive of the best in mankind's long pilgrimage upward.

When Paul announced "*I am a citizen*", his reference is to the fact that he is prepared to work for and live in a truly inclusive community. He suggests that the quality of his citizenship is improved because he is also a Christian with a clear perspective of what his social order can become.

With the assistance of Christian voters, communities will inevitably improve because those who seek their support will be measured by a faultless ideal. This can mean much for the improvement of human relations in every facet of our common life.

This interest in voting should extend beyond the willingness of each of us to cast a ballot as individuals. It includes insistence that right to vote in every community in our land is protected. It also requires that we utilize our influence to encourage our neighbors and friends to a similar responsibility. It likewise involves a sincere effort to cast our ballots in the best interest of justice and progress.

If these things are true, then the religious leader who interprets to the people the Christian significance of voting, the lay churchman who works in the block and precinct campaign, the organization which challenges the denial of voting privileges, and the person who makes his influence known within the sacred confines of a voting booth—all are channels for the fulfillment of the guarantees of democracy and the promises of religion. Like Paul, they can with firm conviction and justifiable pride say,—"*I am a citizen.*"

The mid-winter meeting of the Board of Bishops of the A. M. E. Zion Church will be held with the Metropolitan Church, Birmingham, Alabama, the Reverend Dr. G. W. McMurray, pastor. Thus this meeting returns to Alabama after several years, not having met in this state since our sessions in Mobile, Alabama, when the present Bishop W. M. Smith entertained.

"THE EDUCATION OF OUR CHILDREN"*I Peter 2:16-17*

A Sermon by

Rev. Charles A. Platt, S. T. D., D. D.

First Presbyterian Church

Ridgewood, New Jersey

April 9, 1961

Nothing seems to dramatize our entire way of life quite like the Constitution of the United States. We go back to its origin and envision the Constitutional Convention at Philadelphia in 1787, when fifty-five representatives of the thirteen colonies, or states, came together to establish the foundation on which the new nation could be built. Coming on the heels of the Revolutionary War as it did, it looked for a time as though all that had been won in battle would be lost in wrangling at the conference table. The young nation was not sure of itself. There was no unanimity of spirit or vision, and there seemed to be no clearcut issues on which the representatives could agree. Then the genius of the great men of the time asserted itself. George Washington, the convener, exerted tremendous influence. The minds of others, such as Benjamin Franklin and James Madison, kept emotion to a minimum and clarity of thought uppermost. Finally, on September 17, 1787, the document was ready, and by 1789 the required number of states had ratified it. The United States of America had a unity and had become a political reality!

Of equal significance in many ways with the Constitution was the so-called Bill of Rights, the first ten amendments ratified in 1791. And among these, the First Amendment stands out as one of the most important steps humanity has ever taken on the long road to freedom:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

In effect, this amendment gave every man an opportunity to believe according to the dictates of his own conscience and to pursue the truth as he chose. He could speak his mind, gather with his colleagues in

peaceable assembly, and could read what other free men had written. The nation was not to interfere with his religion nor enter the sphere of church government. This amendment had its roots deep in the Reformation and was part of the rugged journey the colonists took to establish the way of freedom on this continent. Thomas Jefferson had made an especially noteworthy contribution to this concept while he was still a power in the Virginia legislature. And others were to continue to speak out in its behalf in the years to come. James Madison was to raise the question as to whether it was constitutional even to give compensation to the chaplains of the House and Senate.

And now, in 1961, we face the issue again. How far will the federal government go, and how far can it go, in the matter of church-state relationships? The present situation has to do with federal aid to private and parochial schools. Everyone is concerned. Articles are appearing in newspapers and magazines; editorials are speaking either for or against the idea; the Congress of the United States has the matter before it; and the President himself has taken his stand.

The issues involved are many and varied. I would suggest only three. (1) Will the government subsidize the teaching of religion? (2) Will we sit back and watch our education system become fragmented and our public schools weakened or possibly destroyed? (3) Is the church to be subsidized by continuing to receive preferential treatment? We have gone too far already in this direction, and a day of reckoning must soon come. I refer specifically to church property being exempt from taxation. But this is another subject which needs to be considered, and I mention it only in passing as a piece of "unfinished business" for the taxpayer to consider carefully and as soon as possible. These issues get to the heart of the entire program of federal aid to education, and they raise the question concerning the modern interpretation of the First Amendment.

II

Let's look at some of the practical aspects of these issues. *In the first place*, we believe that anyone is free to send his child to the school of his choice. The validity of the parochial or private school is not questioned. I am a trustee of three church-related schools myself, and I believe in them. Two are colleges and one is a prep school, and I believe there is a place for such institutions in our free society. But I do not believe the government should support them or give them preferential treatment.

Second, the state is expected to provide adequate schooling for

ALL children, and it does. We have the most exhaustive system of public education I have ever heard of among the great nations of the earth, and I am proud of the progress that has been made over the years.

Third, federal aid to private or parochial schools means paying double, or more, for the same services and educational opportunities. We hear a great deal about the fairness of providing certain extra services for children as individuals, whether they are in private or public schools. But this argument can be misleading. Take the matter of bus transportation as an example. If tax money were used it would mean the taxpayer is paying to transport children often from one locality to another simply because the parents desire their children to go to a particular type of school. Suppose we established a Presbyterian school here in our educational building. Since the nearest Presbyterian Church north of us is Ramsey, east in Bergenfield, and south in Fair Lawn, we could reasonably expect patrons desiring to send their children to a Presbyterian school living as far as the Allendale border to request bus transportation to Ridgewood. Thus, they would pass through school districts in Waldwick and Ho Ho Kus. Others would come from Paramus, Westwood, Emerson, Oradell, Washington Township and Saddle River on the east, and from Glen Rock on the south, and so on. Ours would be the nearest Presbyterian school, and we could expect buses to bring the children whose parents elected to have them attend. Multiply this local example to include Lutheran, Roman Catholic, and Christian Reformed schools in the same geographical area.

Public education is not unlike a public utility. To fragment it at the taxpayer's expense is to increase the overhead to alarming proportions. Some of us remember the days when a city would have two telephone companies. When I was a boy in my home town we always had two 'phones—not extensions—because we had friends who were subscribers to both companies. When I lived near Philadelphia some years ago there were still two 'phone companies operating. Think of the duplication of costs for lines covering the same geographical areas. What chaos would result if we had competing power companies, water companies, and other similar installations in the same cities! In this sense, is there not a parallel in the basic school system for all our children?

Fourth, in the case of Roman Catholic schools, the denomination teaches that other religions and other denominations are wrong, that

Protestant ministers have no valid ordination and are not qualified to perform the sacraments and other religious rites of the church. Theirs is the only True Church. Certainly they have a right to teach these things if they believe them, but are the taxpayers expected to pay for such teachings which, as far as Protestants are concerned, are against themselves?

III

In order to get at the heart of the matter it is well to explore the essential Christian philosophy involved. I go back to the First Epistle of Peter. That document, we believe, was written for second-generation Christians. Its readers were living in two worlds and had received their religion, just as we have, from their forbears. One world was the state and its civil responsibilities; the other was the church and its appeal to conscience. How can such a social dualism be faced intelligently and practically? The author sums up his thesis in these words: "Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God. Honor all men. Love the brotherhood. Fear God. Honor the emperor." (Ch. 2:16-17).

When we analyze this statement we discover the author begins with a generalization which covers all of human experience: "Live as free men; live as servants of God!" We are free, and we ought to live as such. And we are the slaves, or servants, only to God. But, we ask, how can we live like this? And the author proceeds to give four directives: *First, honor all men.* This is the Golden Rule in practice. You have your convictions and you have a right to them; but you also respect those of your fellow men. *Second, love the brotherhood.* No doubt this refers to the Christian community itself. The author recognizes we have stronger affections for certain individuals and certain groups than for others. We may have as our ideal brotherly love for all mankind, but we marry only one individual; and to love one's spouse, one's family, one's church, one's special group in a special way is not inconsistent with a universal affection for all men. We like the feeling of belonging, and we should strengthen such ties. *Third, fear God.* This is our religious apex. We do not feel we must compromise everything we believe in order to include those far out on the fringe of the unreasonable. We see no inconsistency in facing the flag of our country and pledging our allegiance to "one nation UNDER GOD," or to having imprinted on our dollar bills and coins the words "In God we trust." We must have some basis for thought and conduct, some foundation for elemental

faith, and reverence for deity is certainly rudimentary enough. *Fourth, honor the emperor.* We have a responsibility to organized government. Christianity never places the Christian faith in opposition to our civil responsibilities. We may not approve of much that is being done by government at some particular time, and we must work constantly for the betterment of the lot of mankind. But Christianity has never been dedicated to destruction, sabotage, or the violent breach of the peace. Jesus made this clear when He was asked about paying taxes to a despotic power which dominated his own nation: "Render to Caesar the things that are Caesar's, and the God the things that are God's." (Mark 12:17).

IV

What, then, are the elements in our educational system which we think are vital? I would suggest three: (1) Quality of education, (2) morality in the school community, and (3) liberty to pursue truth. Can any or all of these be served better by a private or parochial school? This is not a fair question to ask. These elements depend on the will of the people, not on the type of school. If we are determined to have the highest quality of education we can work toward it either in public or private systems. At this point I would digress long enough to testify to my enthusiastic approval of our own Ridgewood school system. I believe it is the best I have ever studied and there are many evidences it is far superior to most systems in America. Further, the level of morality is something that can be determined by the people who make up the community, not by whether a school is public or private. And what of liberty? The public school system has proved one of the strongest bulwarks of freedom ever established. Why? Because it is founded on the objective of an adequate educational program for *all* children.

The public school has proved its practicality. But parents do not need to send their children to public schools. This is where we see the genius of our free society. Parents must see that their children get an education, but they can choose how and where. If they do not choose the public school it is their responsibility to assume the additional expense. We have seen the value of the public school as the most efficient way to insure mass education. I have been told of one nation which has provided public funds for private schools in recent years. Before the program became law 80% of the schools were public and 20% were private or parochial. Now that public aid has been given, the ratio has become just the reverse. Is this what we

want in America? Are we ready to sit back and let the public school system, which has proved its inestimable value in a free society, be weakened or possibly destroyed?

The Constitution of the United States and the Bill of Rights have been our bulwark against tyranny, error, and confusion. What do these immortal documents say? They establish the principles of freedom in a workable framework and they guarantee the rights of the individual to live as a free human being. The First Amendment specifically states the basis on which the church and state can exist together but exert their power in separate spheres.

The words of George Washington at the Constitutional Convention come to mind as we think of the issue before us. It was during the long sessions when it seemed the delegates would disperse and the convention was doomed to failure. Washington rose to call the men to their highest loyalties, and climaxed his appeal with those oft-repeated words, "Let us raise a standard to which the wise and honest may repair!" The representatives turned to their task with renewed vigor; they set aside their differences and out of the heat of that struggle there was forged the document upon which we stand today as a free nation and a society of free men.

Again we accept that challenge. And with frankness of approach we ask: Can federal aid to private or parochial schools, or any other issue that threatens to breach the wall of separation between church and state, be a standard worthy of being raised? Is it wise? Is it honest? The decision is squarely before us as citizens and as Christians, and we must decide through our elected representatives in this session of Congress.

MARTIN LUTHER—THE GREAT REFORMER is the title of a new sound filmstrip in color on the life and significance of the "Father of the Reformation". While designed for ready comprehension by third and fourth graders, the strip of 53 color pictures and recorded commentary will serve the general audience as well.

Beginning with school days and home life, the story traces Luther's life in the monastery, his questioning of many of the teachings and practices of the Roman Catholic Church, his conflict with the Pope and trial at Worms, and his return to Wittenburg from Wartburg Castle to lead the Reformation movement.

—A Family Films strip

THEME: "I BELIEVE IN THE FORGIVENESS OF SINS"

by Rev. G. C. Buie, Jr.

Senior at Hood Theological Seminary
Salisbury, North Carolina*Text: "This one thing I do forgetting those things which are behind." Philippians 3:13.*

Many of us this morning approach this topic of sin and forgiveness much as did the college girl who asked, "Professor, what the dickens is sin?" We might also in bewilderment ask, "What the dickens is forgiveness, how is it granted, from whom does it come?"

By way of illustration to help us to understand both sin and forgiveness a little better, do you remember the classic Rose Bowl football game some years ago? There occurred one of those unbelievable incidents which sometimes happen in sports. In the second quarter of a closely contested game, a halfback fumbled the ball. One of his opponents skilfully recovered it, but confused by the shock of scrimmage, brought the crowd to its feet by starting to run with the ball toward the wrong goal. To make it worse, he ran brilliantly. Of course, when the players realized what happened their strategy was completely changed. His teammates set out to tackle and the opponents ran interference. After a few seconds, one of his own teammates brought him down and no scoring damage was done. Only then did the boy realize what he had done. But everyone else knew and there was no escape from the deepest humiliation. He had been carrying the ball in the wrong direction.

That's the mistake, error or, in moral terms the evil, the sin. Carrying the ball in the wrong direction is what we do when we sin against God and our fellowmen. Sometimes we do it through ignorance, sometimes through thoughtlessness, sometimes, more often than we like to admit, through wilfulness.

Many of us are familiar with the beginning of the above story but few realize what happened in the locker room between halves.

The player withdrew to the farthest corner of the dressing room and sat by himself with his head in his hands, humiliated beyond anything he had ever experienced. He waited for the storm of his teammates. He wanted the earth to open and swallow him. But the storm did not break. Instead there was an awful silence. Quietly, the coach made his way from one boy to another, making suggestions

and giving each a slap of encouragement, but no one spoke to him. The period passed and the players returned to the field. After all had gone out, the coach came to him. Now surely, the storm would break. But to his utter amazement, he felt a hand on his shoulder and heard the coach say, "Remember, old man, the game is only half over. Get back in the game".

He said he never played better than in that second half. He had expected to be benched. Instead, "The game isn't over, get back into it!" The coach couldn't undo the error or take the memory of it but he forgave and sent the player back into the game with his fellows. God sends us back into the game of life forgiven!

Recently a radio company which has manufactured a new, compact little pocket radio ran a full-page newspaper advertisement with the screaming headline: "You need never be alone again!" The man who wrote that heading knew his business. He knew what millions of Americans want—or rather, what they don't want. They want "never to be alone again!" Our consciences often make us poor company for ourselves!

The problem of what to do about our past is a serious one, since we do not, like animals, live only in the present. The past stays with us in our habits, in our consciousness of remembered guilt, in our tendency to repeat the same sin. Our past experiences are in our blood, our brains, and even in the very expression that we wear. The future judgment is also with us; it haunts us, causing our anxieties and fears, our dreads and preoccupations, giving us insecurity and uncertainty. An animal lives only for the moment, but man not only drags his past with him, but he is also burdened with worries about his eternal future.

If anyone here is under the delusion that he is not a sinner, that he is not so bad then let him try to be really good. It is then that we find out how really sinful and bad we are. One tests the current of a river, not by flowing with it, but by fighting it. Bad people know nothing about goodness, because they are always floating downstream with the current of badness. "All have sinned and come short of the glory of God." There is none righteous, no, not even one!

When we think of Paul's words in our text, "This one thing I do, forgetting those things which are behind," we must realize that Paul is not here saying that all we need to do about our sins is to forget them. God must deal with them in his forgiveness and mercy. Neither is Paul trying to say that we can never profit from the past.

Some of the pages of the past we will want to read frequently; they present invaluable lessons. What is behind us is past, but it is not necessarily gone. Life is a school in which the Christian especially learns to become better, stronger, more consecrated and more courageous.

If we could re-live our life we would do things differently and better. Life has no pain more annoying than remorse for opportunities wasted, neglected, or defiled. Perhaps we would not lose our temper quite so easily. We would not condemn our neighbor quite so harshly; the thing we criticized in his life actually may have happened in ours. We would be more ready to forgive those who offend us. We would be more willing to stretch out a helping hand to those who need it. We would be stronger and more determined to say "No" to the temptation we did not firmly resist. We ought to know about the weak points in our character.

With one it is dishonesty; with another, intemperance; with another immorality. We'll never build strong character by developing our weakness. We ought to know enough by this time to avoid every temptation that beckons to us where we are weak. Paul, who suggests that we learn to forget encourages us to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Then our past can be forgiven and, truly, we can have a real future.

When you read the New Testament you will find no explanation of the origin of evil. The New Testament writers assume its existence as they assume their own! Sin is a moral twist in human life, they say; it is something which ought not to be, a downward bent in human nature that disorganizes life, contaminates the springs of action and sets up discord in the world. It is against the Holy will of God. It is an hereditary fact, passed on and perpetuated from generation to generation, going clear back to the first conscious life and therefore, as universal as life itself. "All men," they say, "have sinned. If any man says he has not sinned, he lies; he deceives himself and the truth is not in him." They never tone it down, by calling it a "blunder" or a "mistake". Sin is that, they say, of which every last individual must be saved; or refusing the saving grace of God in Christ, be lost.

But there are two kinds of sin. And often we tend only to think of the one kind: Commission. Those sins we actually commit in the

act itself. But God says: "To him that knoweth to do good and doeth it not, to him it is sin."

"I never cut my neighbor's throat,
My neighbor's purse I never stole;
I never spoiled his house and land,
For I am haunted night and day
By all the deeds I have not done,
That unattempted loveliness,
Oh, costly valor, never won."

(*Guilty*, by Margrite Wilkerson)

These represent our many sins of omission. Omitting to do the things we should have done.

Sometimes after sinning we feel that God simply cannot forgive sins as great as ours. God knew that we would sometimes be so overcome with guilt feelings and remorse that we would find it difficult to accept His forgiveness. That is why He filled the Bible with reassurances in everyday, forceful picture language. David assures us in Psalm 103: "As far as the east is from the west, so far hath He removed our transgressions from us." God forgives and forgets. Through Isaiah God says: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." No sin is so red that it cannot be washed pure white by Christ. Isaiah speaks in confidence to God: "Thou hast cast all my sin behind Thy back." If God throws our sin behind Him, where He can no longer see it, we should forget about it. Jeremiah says, inspired of God, "I shall forgive their iniquity, and I will remember their sins no more." If God does not remember your forgiven sin, why should you fret about it?

What wondrous thing forgiveness toward others brings into our own lives. You know we cannot be forgiven ourselves by God until we are willing to forgive. Do we not pray in the Lord's Prayer, "... forgive us our trespasses AS WE FORGIVE those who trespass against us ...?" Many people are bitter, troubled and not at peace with God or their neighbors because of an unforgiving spirit.

In the great Norwegian novel "The Great Hunger," a man whose child had been killed by a neighbor's dog lived only for revenge, until at last he learned there was no comfort in it. Then, in the midst of a famine that left the neighbor with no seed for his field, he went out in the night and planted it with corn and explained "I sowed seed in my

enemy's field that God might exist." His act did not create God. The Eternal was not dependent upon a man. But his deed opened the way to God's existence for him. Until he did it, he had barred the door to God and to any peace in his own soul.

Forgiveness and love can change people magnificently.

A new story during the Second World War reported a dinner at an officers' mess in the R.A.F., at which the British fliers entertained as their guest a German pilot one of them had forced down. As a brave man, enemy that he was, he had won their respect. As they dined together, he broke into tears and then after an embarrassing moment, is reported to have said: "Please forgive me. Your kindness overwhelmed me. For most of my life I have been taught to dislike English. For these last five years I have been made to hate them. I was told that if the English capture me, they would starve and torture me. Instead you have broken me with your kindness. Gentlemen, I salute you."

An American flier under Doolittle who, after release from Japanese prison, returned to Tokyo to give his life in missionary service among his former enemies is another example of transforming forgiveness and love.

When yesterday's relationships undergo such change, it is forgiveness which stands at the turning point.

It's hard to forgive—the coach knew that, the farmer, R.A.F. flier and the American missionary knew it too. I suppose that's why whenever we talk about forgiveness in the church, there isn't anything much we can say, except that there's a cross in God's world and it cost him a Son.

It will cost us something to forgive others, and ourselves—but it will be infinitely worth all or "giving up." Unless we do we cannot expect God's forgiveness. And unless we forgive and ask God's forgiveness we will never be able to forget those things which are behind. They will pull us down and under. God planted a Cross in the earth and allowed His only Son to hang from its transcepts so that forgiveness might become a reality for all. For all who seeing love and forgiveness upon the Cross make it theirs through faith. As Jesus rode unto Jerusalem some 1900 years ago may He ride into your heart today. Amen.

EDITORIALS

A RE-DISCOVERY OF GOD

Sameness in any situation is surely something to be avoided, if at all possible. And yet in this highly competitive age it appears to this Editor that constant repetition of our aims and goals is vitally necessary, thereby running the dangerous risk of violent opposition, not to mention criticism. Perhaps in our present way of life there is a new demand for the humility of prayer, a constant reminder of the insufficiency of self and the Lordship of the Almighty. Each day, then, is an occasion for a new and vital look at our Lord, and, as well, our mission.

What *is* important to us? To us the living words of the Prayer taught the disciples while Christ was on earth sums up the thought better, by far than a multiplicity of words could accomplish - - -
THY KINGDOM COME ON EARTH.

In our mad rush to get ahead, become economically independent, find that illusive security, even ministers have all but lost sight of those significant words. Tempered by what we feel are necessities, surrounded by desires, the only Kingdom in which all too many of us are interested is our own - - - - one that so tragically leads but to the grave long before the days of full or even remotely satisfying accomplishment.

And all around this little world of self we have constructed is a spiritual atmosphere void of the One whom we are pledged to serve.

In our headlong rush to find the sermons that attract, the program which will best fill basic needs, the success which we feel must crown our every effort, it appears to this Editor that a return to the simple truths would, in the end, be adequate. Surely these are days when to teach our congregations to lose their lives for Christ's sake must stem from teaching lives who, in themselves, believe just that. Surely these are days when our call again makes us, or should make us restless to be about His business, and not ours. Surely these are days, when stewardship and Kingdom building are harsh lessons first to be learned by the shepherd and then by the flock, and whether we are drowning out this truth by the sound of silver or the harshness of praise we must be constantly aware that in the end this truth will be all that will endure.

This word *convenience* can, somewhere along the line, bring

much heartache, unless, by the time we reach reaction we are so conditioned by our shortcomings, a callous coat of insincerity enfolding us, that abrupt termination of soul life may be our only hope. We need to ask ourselves are we finding a new mechanism for reality? Instead of the intemperance of alcohol, the evils of dope, we more piously surround ourselves with soothing words, empty, meaningless, untruthful. And after a time we hear and believe and all around us are only vestiges of our mission.

This church of ours was founded on principles far beyond the horizon of selfishness, for those who held those principles knew, of a truth, that before attainment, should come years of privation, want and suffering. Easier paths there were and these were rejected, that in one, two or three generations, perhaps, God willing, His light might abound in the hearts of men. Leadership demands today the same projection into the future, goals presently unobtainable, but dreamed and believed in. If we succumb to the immediate there can be no future with us as His servants.

THE CALIFORNIA CONFERENCE 1868-1968

For more than a year, now, we have been calling to the attention of ministers and laypeople the fact that in 1968 the California Conference will observe its Centennial. While there are churches on the coast older than the conference we believe that Zion Methodism cannot overlook this significant milestone of our history.

To our way of thinking there are two great areas of expansion for our Zion here in this mid-century — that which comprises the Fourth Episcopal District under Bishop Stephen Gill Spottswood and the Eighth District over which Bishop Joseph Dixon Cauthen presides. Into these two areas have been spilling thousands of individuals from the *hard core* of the South. Many of these people are members of the A. M. E. Zion Church who have found new homes in communities where the church is not now established.

Several years ago one of the officials of a mid-western Council of Churches stated to us that there were at least 30 communities in need of churches in his state alone. We have not heard of any single Zion Church being organized or established in any of those 30 communities to date. While there is some expansion, and we are fully aware of the problems involved of money and leadership, yet we know that

some of the same vexing problems faced the early pioneers of the denomination. With our restlessness concerning Denominational askings, there can be no other solution except in expansion. As the late Bishop Martin would have put it - - - We must find more sheep.

Each day discovers hundreds of our people making new lives for themselves, away from tensions, on the Pacific Coast. Few churches there are who cannot list some members or who do not know of individuals now residing in one of the five or six Far Western states.

ARE WE WILLING TO MEET THE CHALLENGE? At the present time the California Conference has in mind the relocation of a church in that conference. At least five other cities should have Zion organizations. In the South-west Rocky Mountain Conference there are at least five points where Zion ought to be located. In the Oregon-Washington Conference at least four points should have organizations.

The Centennial of the California Conference should see some beginnings made for the training of leadership on the Coast. Situated as the area is, thousands of miles away from our major institutions of learning, there is no need closing our eyes to fact. We need trained leadership and should lay plans to secure that leadership in the best way possible. Allocation of \$3,000 per year in scholarship aid could provide a gradual improvement of our trained leadership situation on the Pacific Coast?

WHAT ABOUT THE CENTENNIAL YEAR OF 1968? Let us not wait until 1967 to begin planning.

Posters for the forth-coming General Convention on Christian Education no doubt are in the hands of our ministers by this date. Since the Convention is meeting in the heart of Zion Methodism it is to be hoped that the high attainments of former years will be surpassed. Plans for the meeting have been underway for several months on the part of the Christian Education Department and the local committee in Salisbury. The College, itself is taking on a new look with a vast building program climaxing efforts that entail more than \$1,500,000. Ready for the Convention will be a new auditorium, a second girl's dormitory and a Student Union-Dining Hall. All forces concerned should be congratulated for this unusual activity.

LOOKING AHEAD IN BOOKS

THE SHAPE OF DEATH

by Jaroslav Pelikan

Combining sound scholarship with simplicity of expression, this book explores the problem of death as it is discussed by five representative thinkers of the early church—Titian, Clement of Alexandria, Cyprian, Origen, and Irenaeus. After a brief critique of the view of each man, the author places death against the background of the Cross, for “Christianity still lays claim to the loyalty of men on the grounds that it can make sense of both life and death.” Answering questions people today are asking about pre-existence, present existence, and immortality, *THE SHAPE OF DEATH* will emerge as a definitive work in this field.

Teachers, students, and ministers will find this book valuable.

The Chapters: I. The Arc of Existence; II. The Circle of Immortality; III. The Triangle of Mortality; IV. The Parabola of History; V. The Spiral of History.

This book contains a bibliography and index.

THE AUTHOR: Jaroslav Pelikan, professor of historical theology, The Divinity School, The University of Chicago, is a Lutheran minister. Educated at Concordia Junior College, Ft. Wayne, Indiana, Concordia Seminary, St. Louis, Missouri, (B.D.), and The University of Chicago, (Ph.D.), he has been widely recognized as a scholar, author, and lecturer. Particularly well known for his award-winning *RIDDLE OF ROMAN CATHOLICISM*, he also is coeditor of *LUTHER'S WORKS*.

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SEVEN WORDS TO THE CROSS

A fresh approach to the meaning of Easter

Robert F. Jones takes an unusual view of this most holy season of the Christian year with these meditations for the Easter and Lenten season. He considers seven sayings addressed to Jesus while He was on the cross. Among them are the words of the mocking crowd, the penitent thief, the soldiers, the centurion, and others. This book will be small but powerful, published on January 16, 1961—in time for the Easter season and its devotional needs.

John Knox Press

The A. M. E. Zion Quarterly Review recommends:

USING THE BIBLE TO ANSWER QUESTIONS CHILDREN ASK, by John L. and Arleen Gilmer Fairly (John Knox Press).

SONGS ALONG THE WAY, by Elizabeth Allstrom (Abingdon).

CAMPING TOGETHER AS CHRISTIANS, by John and Ruth Ensign (John Knox).

HOW THE CHURCH CAN HELP WHERE DELINQUENCY BEGINS, by Guy L. Roberts (John Knox).

LAYMAN'S BIBLE COMMENTARY (Write John Knox Press, Richmond, Va., for available volumes).

Dayton Van Deusen in a clear, logical way shows how the science of psychotherapy can be a powerful ally of the Christian Church.

Carefully and reverently, he analyzes the process of redemption as it takes place within the individual soul. In psychotherapy he discovers many concepts that are descriptive of this process.

These concepts lead him to see both psychotherapy and Christianity as working for the welfare of man.

Pastoral counseling is the only field which combines both of these forces. Van Deusen realizes, however, that there is still much hesitancy and sometimes hostility toward accepting counseling as a function of the ministry. In this book he calls the Church to utilize the insights and methods of psychotherapy in its work for the whole redemption of man.

The author gives us a competent synthesis of much difficult and technical material. In this one volume he pulls together the essence of two great forces and in a warm, straight-forward manner illustrates their co-operation with case studies.

Helpful for: Ministers; Seminary students; Counselors; Courses in pastoral care.

John Knox Press

